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NOTES OF THE WEEK.

IF Bolton and the adjoining district can do so well in the snow, as they did on Wednesday, what would they do "in the dry"? The weather was about as uncomfortable as could be devised. A heavy fall in the morning turned to slush and still falling rain at night. None but the boldest would think of trudging through the streets, still less of pursuing their way from distant villages and towns. But the fine Albert Hall was filled by an audience worthy of the building, and, let us add, of the occasion; nor did it imitate the snow and begin to dissolve till the last hymn was sung and the Benediction pronounced. The speeches are reported elsewhere, but the spectacle of those 1,200 faces on such a night was the most eloquent testimony of the evening that Unitarianism is not dead yet, but very much alive.

THE Rev. S. Fletcher Williams reached Madras on Sunday morning October 23, by the North-West Mail from Bombay, and was cordially welcomed on the platform by members of the Pursewalkam Unitarian Chapel and the Brahmo Somaj. That same evening he gave an address on his mission at Mr. E. J. S. White's Nazarena Association Rooms. On Saturday, October 29, a welcome was accorded to him by the members and sympathisers of the Southern India Brahmo Somaj at their Mandir, the Editor of the *Madras Standard* being in the chair. On this occasion Mr. Williams was "garlanded," and received an address of welcome, in which the following passage occurred:—

We cannot but express our heartfelt gratitude to the noble men and women of the British and Foreign Unitarian Association, whose deep and earnest sympathy shown not only in

the past to our revered leader Raja Ram Mohun Roy, but also to his followers from time to time, has now ripened into active friendliness to help us on in our humble endeavours to rekindle the dying embers of faith and re-instate the simple worship of God in truth and in spirit in this mystic and priest-ridden land of ours. The assistance rendered by your Association to our brethren in the North in enabling them to rebuild their Mandirs or places of worship damaged by the late earthquake is still fresh in our grateful memories. Your regard in our welfare not only as kindred in faith but as members of the same great Empire, has placed all the followers of Brahmoism under very great obligation.

Subsequently speakers gratefully recognised the fact that our missionaries had shown interest in the social and political welfare of India, as well as in their special religious work, and the best results were augured from Mr. Williams's three years' stay in the country. Since this meeting Mr. Williams has preached and lectured several times in Madras.

LAST week's *British Weekly* contained an interesting note on Mrs. Humphry Ward's recent address at Norwich, criticising in very positive terms the suggestion that the movement of thought in some of the younger High Churchmen is tending towards a point of union with that of some of our Unitarian teachers. Our contemporary boldly asserts that Mrs. Ward "knows nothing of what is perhaps the most powerful and reconciling element in present-day theological studies" (the increased emphasis laid on the doctrine of the Incarnation), and that Dr. Drummond's volume of Hibbert Lectures, "Via, Veritas, Vita," "is not the book of a Unitarian, but a genuinely Christian utterance." That is a very convenient way out of an awkward difficulty. For the same reason all the best and most spiritual teaching of Unitarians, from Channing and Martineau and Thom, to many of the present generation of our ministers would have to be set down as "not Unitarian," but "genuinely Christian utterance."

THE fact is that the *British Weekly* has set up a dummy of its own, which it calls Unitarianism, and so is convinced that "earnest Unitarians themselves are finding no rest in their system," and that it is in fact "rapidly dying." We need not be dismayed at this, for it is not *our* "system," but the *British Weekly's* system of Unitarianism that is in this sad plight—a system in which "the merely human Christ" is nothing more than "a teacher of philosophy and ethics." We cannot suppose that our contemporary has purposely made a false representation of Unitarian teaching, and must put it down to the unconscious blindness which so often dogs the steps of the theological contro-

versialists. We should be ashamed to have seriously to explain that religion is something more than philosophy and ethics, and that the supreme religious teacher and leader of mankind is not to be disparaged by such an epithet as "*merely human*," since God has a holy purpose in humanity, and in Christ revealed the true ideal of a spiritual manhood, in communion with the Father in heaven.

THE hundred and fiftieth anniversary of the founding of Carr's-lane Chapel, Birmingham, was celebrated last week. On Monday, November 14, services were held in the chapel, morning and evening, the preachers being the Rev. Dr. John Brown, of Bedford, and the Rev. J. H. Jowett, the present minister. On the following Tuesday evening a commemorative meeting was held in the Birmingham Town Hall, when an address was delivered by Dr. W. Robertson Nicoll, the substance of which subsequently appeared in the *British Weekly*. The address was devoted to the memory of two notable men, John Angell James and R. W. Dale, successive ministers of the congregation, and each in his generation the most influential leader in the Congregational body. Of Dale, Dr. Nicoll said that he was the first among Evangelical Nonconformists to translate theology into the language of modern culture. Unitarians had led the way in the *Prospective Review* and other publications in showing how "religion may be taught in the literary style of cultured men," and Dale, in his turn, "slowly and painfully mastered the great instrument of style." "Of Evangelical Nonconformist theologians during the last generation there are only two, so far as I know, who have translated the dominating articles of our creed into glorious and noble English, and these two are Dale and Spurgeon."

WITH Dale's views on the subject of religious education Dr. Nicoll is in complete accord. The teaching of religion must not be left to the State. Not that secular education is enough, but religion can only be taught by religious men. "On this point Dale sided, and as it seems to me rightly, with the Anglicans. The undenominational religion of which people talk is no religion at all, and we cannot find out from its authorised exponents whether it includes or does not include even so fundamental a doctrine as the Deity of Christ." Thus it must be left as an urgent duty to the churches to provide religious teaching for their children. While moralising influence is exercised by the State, spiritual functions belong not to the State, but to the Church, and it was strongly held by Dr. Dale, as it is by his exponent, that these two must be separated.

MEADVILLE

THURSDAY, November 10, was the anniversary of the preaching of John Wesley's first sermon at the Foundry, Moorfields, in 1739, and the day was marked by a series of memorial meetings. At a morning service in Wesley's Chapel, in City-road, the preacher was Dr. A. T. Pierson, of Brooklyn, New York, and in the afternoon, at a meeting under the presidency of Mr. W. P. Hartley, of Liverpool, a window was unveiled in the chapel, commemorating the centenary of the Methodist New Connexion, the gift being made by the Rev. David Heath, President of the New Connexion Conference, who said, however, that the real donor was Alderman Hepworth, of Leeds. The Rev. Hugh Price Hughes, President of the Wesleyan Conference, avowed himself, in his private capacity, as strongly in favour of Methodist re-union. Later in the afternoon Wesley's house was opened as a Methodist museum and residence for deaconesses and others engaged in the work of Wesley's Chapel.

THE Bishop of London presided at a conference at King's College on Monday night on "The Relation of Scientific Training in Economics to Social and Philanthropic Work." Professor W. A. S. Hewins (as reported in the *Daily Chronicle*) in opening the discussion, urged that the growth of population, the conditions of town life, and the extremely complicated and difficult character of many of the economic questions involved, made scientific training as necessary to those engaged in social and philanthropic work as it is to the doctor, the manufacturer, or the merchant. This training should take the form of a thorough grounding in descriptive and theoretical economics, industrial and social history, the structure of the modern State, and methods of social investigation. The Bishop of Rochester urged that the giving of intelligent sympathy was one of the most effective and useful social forces which could be exercised. The great army of philanthropic workers needed direction in the way indicated by Mr. Hewins.

A CORRESPONDENT wrote to us some little time ago on the subject of "Open Churches for Private Devotion," urging the need for greater quietness and more time for meditation in our lives. Even if we are readers of the best literature, in the present eager rush of life it needs a strong will to wait and meditate, and still more to calm the soul in presence of the eternal verities of the hidden life and to lift up the heart in aspiration and prayer. Hardest of all is the lot of those whose houses are not large enough to allow of any needful retirement and quietness, while those who are constantly engaged in large workshops or factories must often long for solitude and the restfulness of silence. Why should not our churches become such quiet resting-places, open to all, the mountain-top in the midst of noisy town life, where the tired and hungering soul could be alone with God?

CATHEDRALS and many other churches are open daily, but our correspondent urged that more might be done, not only by Roman and Anglican Churches, but by all alike, and suggested that a society of Church Helpers might be formed, the members of which would undertake (1) to guard the open churches so many hours a week, not as mere caretakers, but as silent

worshippers anxious to be joined by others; and (2) to contribute to the extra expenses so incurred. The members might work in the church in which they felt the deepest interest, and the society need be confined to no one branch of the church universal, but Anglican and Presbyterian, Wesleyan, and Unitarian, Conformist, and Nonconformist would meet on the common ground of helpfulness in the spiritual life, learning thus to feel their unity in religion amid the diversities of creed.

THE New York Unitarian Sunday School Union has issued an interesting programme of four quarterly meetings, at each of which there is an afternoon and an evening session. At the first meeting, Problems of School Management were discussed, including papers on "Sunday-school Discipline," and "How to Increase the Sunday-school Attendance," and Practical Teachers' Topics, such as "The Thing I like best in my Sunday-school," and "Little Things that Help." At the second meeting, Problems of Study are down for discussion, including papers on "The One-Topic Lesson System," "Home Preparation of Lessons," and "The Thing that Troubles me most in my Sunday-school Work." At the third meeting, the Problem of the Personnel of the Sunday-school is the general subject, including papers on "The Sunday-school as a Help in Building up the Church," "How to get Young People to become Members of the Church," "The Teacher's Personal Influence," and "The Thing that encourages me most in my Work." At the fourth meeting, Problems of Social Life in the Sunday-school are to be discussed, including papers on "Work Outside of the Sunday-school," "Outings and Amusements," and the "Social Element in Sunday-school work," and the Teacher's Experience Topic is "The Thing that I wish we might do better in our Unitarian Sunday-schools." We commend this list of subjects to the secretaries and committees of Sunday-school Associations and Societies in England for their consideration.

At Preston, in 1832, Joseph Livesey administered the first teetotal pledge to "the seven men of Preston," and thus started a new movement of temperance reform, which is now world-wide in its influence. An effort is being made to erect in Preston a central hall to be devoted to the cause of temperance, providing in addition to a large hall a suite of rooms for the separate use of such societies as the British Women's Temperance Association, the Band of Hope Union, the Church of England Temperance Society, the Good Templars, and others. An admirable site has been secured, near the market, the Free Library and the new General Post Office, and not far from the Town Hall. Not less than £8,000 will be required for the cost of building, and while local friends are energetically doing their part, an appeal is now made to the country at large to contribute towards buildings which may very fitly be regarded as a national memorial to Joseph Livesey and the first teetotalers. Contributions may be sent to the President of the Preston Temperance Society, Mr. Paul Walmsley, Ingol Lodge, near Preston.

THE Essex Hall Temperance Associa-

tion is actively engaged in propagandist work. We reported at the time the aggregate meeting of Bands of Hope connected with the South London churches, and a similar meeting of the North London Bands of Hope is to be held at Rhyll-street Mission, on Tuesday, November 29. On the following Saturday, December 3, a conference of temperance workers and friends will be held in Essex Hall under the presidency of the Right Hon. Viscount Morpeth, M.L.S.B., when Mr. Frank Adkins, of the United Kingdom Band of Hope Union, will read a paper on "Our Needs and our Resources," to be followed by discussion.

THE week's obituary includes the following:—The Earl of Lathom (b. 1837), Lord Chamberlain, and after the Prince of Wales holding highest rank among English Freemasons.—Sir George Baden Powell (b. 1847), Member of Parliament for the Kirkdale Division of Liverpool.—Alderman Sir Stuart Knill (b. 1824), a consistent Roman Catholic, who was Lord Mayor of London in 1892-3.—Sir John Fowler, Bart., a Yorkshireman and a distinguished engineer (b. 1817). Engineer of the original "Underground Railway" in London, and, with Sir Benjamin Baker, of the Forth Bridge.—The Rev. R. R. Kane, LL.D., Rector of Christ Church, and Grand Master of the Orangemen of Belfast.—The Hon. Norman Grosvenor, a relative of the Duke of Westminster, widely known both in the East and West of London for his services in providing music and exhibitions of pictures for the poor.

NOVEMBER.

SUMMER is gone, but summer days return:
The winds and frosts have stripped the
woodlands bare,
Save for some clinging foliage here and
there;
Now as if, pitiful, her heart did yearn,
Nature, the loving mother, lifts her urn
And pours the stream of life to her
spent child.
The desert air grows strangely soft and
mild,
And in his veins the long-fled ardour
burns.
So when are past the mid-years of our
lives,
And, sad or glad, we feel our work nigh
done,
There come to us, with sudden swift
returns
The glow, the thrill, which show that life
survives,
That—though through soft'ning mists—
still shines the sun,
And in our souls the Indian summer
burns.

—SAMUEL LONGFELLOW.

A CORRECTION.—The Rev. Walter Lloyd, of Gloucester, writes to say that his article in this month's *Westminster Review*, to which we referred last week, is on "Sanitation and Small-pox," and not "Sanitation and Reform," as we stated. The article does not deal with the vaccination theory, but with the alleged relation between insanitation and small-pox. We regret our misquotation of the title.

MR. C. H. B. EPPS, of the City of London School, has obtained an entrance scholarship of £40 for Natural Science at Christ's College, Cambridge.

LITERATURE.

THE FIRST BISHOP OF WAKEFIELD.*

THERE are few clergymen who do not possess one or other of the series of *Plain Words*: "Short Sermons for the Poor and for Family Reading." They have passed through forty-eight editions. Long before they were issued, the author said of his preaching, "My aim and object is just to hit the nail on the head, to make as plain as possible the subject I have chosen and keep as well as possible out of all others." Here lies much of the secret of the success of the book and of the man. He had a genius for hitting the nail on the head, and for saying what he had to say in the plainest possible way. His work on the Four Gospels is the plainest of plain commentaries, and his manual for Holy Communion is but one of many such guides, but of the former book 223,000 copies have been sold, of the latter no less than 657,000; and here it may be mentioned that the large sums which he received from his publishers were invariably given away.

Walsham How, bishop suffragan for East London under the awkward title Bishop of Bedford, afterwards Bishop of Wakefield, was born in 1823. He was educated at Shrewsbury and Oxford, was twenty-eight years a country rector on the borders of Wales, then eighteen years bishop, and, in addition to that of Wakefield, was offered in succession the sees of Manchester and Durham. Though never attached to any party, he may be described as a moderate High Churchman, sufficiently liberal for Huxley to be able to say that he was one of the few people who so treated of religion and science that he felt he could go with them.

The Church of England was well advised when, not many years ago, she petitioned for the appointment of subsidiary bishops under statutory provision made so far back as the reign of Henry VIII. But the step was at first by no means popular. The general opinion seemed to be that bishops suffragan would be little more than "ornamental," that the increase of "working" clergy would be more to the purpose. The idea had not yet revealed itself, that a bishop might be both leader and worker, and that the clergy, like other workers, never work so well as when they are well led. The extension of the episcopacy more than justified itself in East London. In his nine years of office Bishop How brought about a marvellous change. He not only bound together the scattered workers, working under the most depressing conditions amid a population of 700,000, filling up the gaps in their ministry, and inspiring them with fresh devotion, but he also brought the East for the first time into fellowship with the West, and even with public schools in distant counties, and Oxford and Cambridge Colleges. He founded the East London Church Fund, and, better still, a council of clergy and laity for its administration. Indeed the concentration of all his energies on one field made a difficulty of its own when his diocesan, Bishop Jackson, was succeeded by the present Archbishop of Canterbury. Dr.

Temple had his own idea of the relations of a suffragan, and was by no means content to allow him to devote himself to one part of the diocese exclusively. It was only the most careful self-restraint on both sides that prevented a serious misunderstanding. The Archbishop is also a master of "plain words," and this gives point to the story in Dean Pigou's "Phases of My Life," just published, in which he quotes Bishop How as saying of this time, "It was daily disputing in the school of one Tyrannus." But How had a generous nature as well as a sense of humour, and, when a kindly letter came on his appointment to Wakefield, he is reported by the same authority to have added, "This is a long missing polished corner of the Temple."

The position in Yorkshire was one of more independence, but, in some respects, of greater difficulty. Churchmen and Nonconformists alike were hard to please; but the first bishop of the new see soon made way, and the people of Wakefield, like the East Londoners, soon dropped "That's a bishop," for "That's *our* bishop." He came also to be known as "the children's bishop," so great was his fondness for little ones, and his power over them. He had always been most untiring as an organiser and conductor of missions and retreats, and his orderly methodical habits helped him much in measuring his own work, and in regulating the labours of his clergy. A man who, as parish clergyman, could keep diaries year after year, recording his own attendance at the schools every morning at nine, and showing at the end of the year an average of twenty-two pastoral visits per week for the whole fifty-two weeks, was not likely, as bishop, to set or to require from others a low standard of diligence. He was a good horseman, a good fisherman, and a good botanist, but these healthy tastes found little indulgence when he left the country for the town.

Of Walsham How as a hymn-writer, it was said by the present Bishop of Ripon that he had all the qualities necessary for hymn-writing—good sense, devotional feeling, poetic sense, and cultivated taste. It will be remembered that he was invited by the Prince of Wales to write the special hymn for the sixtieth anniversary of Her Majesty's reign, which was sung as a Thanksgiving hymn throughout the land on June 20 last year. Of those hymns which are found in most collections, "We give Thee but Thine own," and "O Jesu, thou art standing" are perhaps the best known.

The portrait prefixed to this Memoir, written by one of his sons, gives just that "bright seriousness"—a happy phrase—which was said by the present Archbishop of York, who knew him well, to be characteristic of the man. His look was bright because he was affectionate, but also serious, because that affectionateness was religious. Of the Memoir itself it may be said that it is skilfully and modestly written. If filial admiration has led to the inclusion of more than the due proportion of the trivial and the obvious, the judicious reader will know both how to respect the writer and to spare himself; and, however hurriedly he may turn the pages, he cannot miss the impression of a character strong, yet engaging, of work unambitious, but fruitful and enduring.

E. P. BAEROW.

FRENCH WRITERS ON ENGLISH LITERATURE.

ALTHOUGH separated by so narrow a channel, and with their past history closely interwoven, there are, perhaps, no two countries of Western Europe more unlike in their tone of thought and national characteristics than are the France and England of to-day. This makes it the more remarkable, that there should have come to us from French sources, during recent years, an estimation of the early life of the first great poet of our century, and an exhaustive summary of the more potent forces which produced our earlier literature, both ranking with the very best work of English writers upon the same subjects.

From the story of the early years of the life of Wordsworth, as told by M. Legouis,* we gather a new and deeper insight into the heart of the man who until late years has dwelt so much behind the philosophic calm of his Cumberland hills, that we have never known, or have ceased to remember, that for him, as for every poet destined to touch the life pulse of a nation, it is in the strain and stress, in the conflict and turmoil of heart and brain, that the philosophy which is to consolidate into helpful thought must be born. It is through the clear apprehension of this fact, that M. Legouis has been able to interpret for us, more correctly than has hitherto been done, the Wordsworth prior to the Prelude. Under his delineation, the poet emerges young, eager, passionate; full not only of sympathy with and pity for the sins and sorrows of his time, but burning to redress the wrong, and thirsting to join the great upheaval of his age.

That a Frenchman should have been able to gauge the depth and strength of the changes, wrought through the French Revolution in his own country, is not surprising, but M. Legouis has also, with a delicate instinct, distinguished between the effects of that movement in France and England, and in his analysis, has located that difference in its true place—that is, in the varying racial tendencies of the Saxon and Frankish peoples, and the bias created by different traditions, religion, and forms of government, working along with the climatic influences of a more stern and rugged country.

With as fine an instinct, M. Legouis has recovered for us the rising poet of the century, with the almost universal fever in his blood, the enthusiasm of a more equitable chance for humanity in his heart, and the dream of a purified and elevated society floating through his brain; and then with these emotions and visions fading one by one, as anarchy took the place of progress, and licence was substituted for liberty, until withdrawing more and more into himself, he retired from the scene of struggle, to reproduce in retrospect his philosophy of the abiding reality of righteousness and virtue, in contrast with the shifting policies of time and circumstance, and through his interpretation of Nature working out in its highest development the spiritual affinities of man with the Unseen, to give to English literature an inspiration which has dominated the best productive genius of the century.

Equally subtle has been M. Jusserand's method of dealing with the early literature

* "Bishop Walsham How." A Memoir. By F. D. How. London: Isbister and Co. 16s.

* "The Early Life of Wordsworth." By Émile Legouis. J. M. Dent and Co. 7s. 6d. net.

of our country as a whole, and the Elizabethan novel in particular. The fact of his being a Frenchman is, perhaps, the reason that in his "Literary History of the English People"* he has restored the true value of the Norman element more naturally than a Saxon Englishman would, or perhaps could, have done. Giving their due worth to the Saxon constituents which go to the making of our literature, to the solidity of thought, the latent strength, the tenacity for national tradition and pagan rites, the indomitable enduring and resisting power, and the love of bloodshed brought over from the German Fatherland, and adding to this the sublime but sombre mysticism, the vivid imagination, and the delicate supernatural intuition already the possession of the Briton, he points our indebtedness to the Norman who, more akin to the Celt than to the Saxon, but with a more artistic method of expressing his feelings and emotions, introduced into English literature the dash and abandon of impetuosity, the zest which a spice of danger gives to any enterprise, the brilliance which gathers round a headlong course of adventure, even if the motive be unworthy, or the end failure, and the grace and gaiety of a freer habit, and lighter love nature, which, combined with the more solid elements already existent, and fostered beneath a greyer sky, have had their share in producing the cheerfulness, the courage, the enduring quality, and the religious sentiment of the English nation, embodied for us in a literature, the finest and most varied the world has yet seen.

Prejudiced as English people are in favour of the purely Saxon, it is manifest that in manners, modes of thought, style of diction, and artistic development, we must give some place to a nation, under whose rule all conditions of life were modified, and in many respects entirely changed; and when, as M. Jusserand points out, we remember that most of the great historic families, who for centuries guided the statecraft and managed the politics of England, were of Norman blood, we realise how great must have been the influences which came to us from across the Channel, but which, by our insular proclivities, we have incorporated in such a manner as to forget the source whence they sprang.

But not only does M. Jusserand restore the French influence to its proper place, he enters into and sums up in a masterly manner the common life of this land, from the dawn down to the time of Chaucer, through the chances and changes of races, religions, and rulers, and by them explains the rise and development of our literature, thus shifting the point of view from the production to the producers, the living actors who loved and suffered, who thought and dared, and thus gave occasion and motive to the men with the eye and genius to focus the life for us in a permanent form. Thus from the French Embassy in Albert-gate, there come to us in the two volumes, "Wayfaring Life in the Middle Ages," and "The English Novel in the Time of Shakespeare,"† presented in vivid colours, the multiform life of our own land; the mountebank and morris-dancer; the friar and beggar; the

quack doctor and cheap-jack; but all as developments of the national need; and drawing-rooms and pot-houses lie open before us, disclosing therein the readers of the novels which poured thick and fast from the Elizabethan press, with which lives such as their own had inspired the minds of the authors. It was life, composite, complex, but interesting so long as it contained a purely personal element; the story interested because it had been, or might be, their own experience, and it is wonderful how cleverly the action and re-action of audiences upon actors, and readers upon authors is worked out, until we realise beyond the possibility of ever again forgetting it, that it is the people who make the literature before the literature is made for the people.

Thus, in the three volumes we have named, M. Jusserand has laid this country under an obligation, in that he has to some extent given us a true point of vision, and the clue to a wider and greater estimation of our own literature.

J. S. PATTINSON.

SCOTTISH UNITARIAN ASSOCIATION.

THE annual sermons were preached in the Unitarian Church, Aberdeen, on Sunday, November 13, by the Rev. FRANK WALTERS, of Newcastle. The Rev. A. Webster, minister of the congregation, assisted at the services, and there were large congregations.

In the morning Mr. Walters preached an eloquent sermon on the "Christianity of Christ"; in the evening on "Unitarianism: a Religion of Humanity."

The business meeting of the Association was held on Monday, November 14, in St. Vincent-street Church, Glasgow. The Rev. R. B. DRUMMOND, B.A., Edinburgh, took the chair. There were present the Revs. A. E. Parry, E. T. Russell, A. Lazenby, Dr. Barlow, J. Graham, H. B. Melville, M. Gemmell, and others. The reports of the Committee and churches were submitted—from which we take the following:—

At Aberdeen the minister has been laid aside for a considerable portion of the year by a serious illness. This has somewhat affected the work of the church, but there has been no falling-off in the regular membership, which is slightly larger than last year. The congregation have been disappointed in not being able to push forward their new building scheme as they intended. They feel that either some alteration of their present building or a new church is urgently needed.

The church report from Dundee shows good work. The finances of the church have somewhat improved. Questions affecting their building are also seriously exercising this congregation.

The congregation at Kirkcaldy have acquired a very good site for their new church, and have advanced considerably in their building. They expect to be in it early in the new year.

Paisley has been quickened into new life, and is succeeding in putting itself on a sound and permanent footing. During the year forty-five members have been enrolled.

At South St. Mungo-street, Glasgow, the congregations have doubled, and many of the old members have rejoined.

An incident of more than passing interest was the visit of the Rev. Stopford Brooke to Scotland in the early part of the year. He preached to overflowing congregations in St. Mark's Chapel, Edinburgh, and St. Vincent-street, Glasgow. He also preached in the Trinity Congregational Church, Glasgow. He further lectured for the Glasgow Lecture Association, and on that occasion was welcomed by many of

the leading representatives of other Churches. His visit marked an epoch. The Committee suggested to the M'Quaker Trustees that he should be invited to deliver a course of University Towns' Lectures on the lines of his "Theology in Modern Poetry." This, however, could not be arranged for this season, but it is hoped it may be possible early next season.

After the adoption of the reports, the following officers were elected for the ensuing year:—President, Mr. J. Graham; Treasurer, Mr. M. Gemmell; and Secretary, Rev. A. Lazenby.

On Tuesday, November 15, the annual soirée was held in the Trades' Commercial Hall, Aberdeen. About 350 sat down to tea. Mr. JAMES GRAHAM, Glasgow, President of the Association, occupied the chair, and there were also present on the platform the Revs. Alex. Webster, Ernest Parry, Albert Lazenby, and E. T. Russell.

The CHAIRMAN said that the object of the Association was to spread free and rational religion, and they differed from other religious associations in trying to make their religion as far as possible one that no rational being would be ashamed of, and they claimed individual freedom, and extended the same privilege to other people. This was not a medley but a rich variety, producing a beautiful harmony. This freedom had produced certain common convictions, come to, not by any outward compulsion, but by a kind of natural gravitation, and one of the principal was that, beneath all the differences of creeds, there was the one Supreme Spirit in whom they lived and had their being. But as well as enlightenment they must have helpfulness. It was their mission to make the world nobler and purer and more beautiful.

The Rev. A. WEBSTER said there had been assigned to him the very pleasant duty of welcoming to Aberdeen the representatives of the Scottish Unitarian Association, and it might be wondered why they could welcome representatives of that Association anywhere in Scotland, and especially in Aberdeen. He fancied he heard someone who was not there asking—Was not such an Association an intrusion in Scotland—was it not an impertinence—was it not an insult? There were some there who remembered '43 and remembered the cry of non-intrusion that went through all Scotland then. He fancied that some of their orthodox friends would regard this Association in very much the light of non-intrusion. Let him tell them why this Association should be welcomed in Scotland, the land of Knox, of the Covenanters, of Calvinism, and of the Catechisms, longer and shorter, the land of little sects so scrupulous as to their own little bit of truth that they all separated themselves. It was because this same Scottish Unitarian Association seemed to him to be in profound harmony with the native genius of the Scottish people.

Mr. ROBERT MUIR supported Mr. Webster in welcoming the Association to Aberdeen.

The Rev. A. LAZENBY, in replying, referred to the important part Aberdeen had played in the religious thought of the country during the last fifty years. The writings of George Macdonald had had a very humanising and liberalising influence. Professor Robertson Smith had been one of the first to introduce the

* T. Fisher Unwin. 12s. 6d. net.

† "English Wayfaring Life in the Middle Ages," 7s. 6d.; "The English Novel in the Time of Shakespeare." By J. J. Jusserand. T. Fisher Unwin.

new light of the higher criticism into Scotland. He had suffered the usual penalty. But his martyrdom had been turned into honour in the case of Professor George Adam Smith. The Free Church is proud—and rightly proud of its modern Biblical exegesis—and yet he stands exactly where Robertson Smith stood. But what have they been doing in these recent days? Has Aberdeen gone back on its good ways? We have just had a very curious importation from Aberdeen into Glasgow. Dr. Cooper who has succeeded the new Principal at the University in the chair of Church History has already given an indication of where he stands. Not long ago he expressed intense horror at the establishment of the Gifford Lectures, and thought that the end had come when such men as Tylor, Max Müller, Pfeiderer, and Edward Caird should have been appointed lecturers. He was becomingly shocked that a Free Church minister should frankly confess that he had not the same horror of Unitarianism that he once had. In his recent inaugural address to his class he began by reading the Nicene Creed as the confession of his own faith. He claimed that the Church (Church of Scotland) was apostolic, and possessed a due succession of the apostolic ministry. He repudiated the Anglian heresy, as he called it, of the sacraments. It did not belong to their Presbyterian churches. Their doctrine was the same as that of the English Prayer-Book—"There was a real communication of the body and blood of the glorified Redeemer in the Holy Supper." Shade of John Knox! This was what was taught to the men who were to be the ministers of the Church of Scotland in the immediate future. In face of such views there was still need for such Churches as ours, and such an Association as we represent, to stand for a rational and free religion. We stood for Christianity without priest or ritual.

Speeches were also given by the Revs. A. E. Parry, E. T. Russell, and Messrs. G. Davie and J. Jamieson.

An enjoyable programme of music was contributed during the evening.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

WOLVERHAMPTON.

SIR,—Your correspondent, in his letter on "The Midlands," appearing in last week's issue of your paper, has made statements which cannot be passed over without comment. In the first place, what right has Mr. Charlesworth to throw mud at the Wolverhampton congregation, or to make against them accusations of "feebleness," "discontent," "want of unity," "lack of earnestness," "indifference"? I am not aware that he holds any official capacity which gives him this right. His office of Secretary to the Midland Christian Union certainly does not confer it, for upon introducing a similar slur into the last annual report, the paragraph was promptly cut out, and the meeting showed itself unmistakably opposed to any such strictures being passed.

But apart from any right, what about the kindness of this letter? Here is a handful of people in dire distress—Mr. Harrison, who has had charge of the place, is removed by illness; the Midland Christian Union is unable, through lack of funds, to appoint a successor. This "feeble and discontented remnant of a congregation" are faced with the alternative of closing the place or dragging on indefinitely with supplies. Surely no very enviable position! They look round for sympathy if not assistance, and the first thing which meets their eyes is a letter in THE INQUIRER from a friend and neighbour containing the accusations I have enumerated—not a word of regret, not a word of recognition of self-sacrificing work done. How a Christian minister could bring himself to write so cruel a letter I am utterly at a loss to understand.

May I be allowed to give my reading of the circumstances spoken of by Mr. Charlesworth?

At the time of the lamented death of the last resident minister here—the Rev. L. G. Harris Crook—the congregation was in a satisfactory condition and progressive, although it was a hard struggle. A missionary minister was appointed to take charge of one church in Birmingham and one in Wolverhampton, but as he had 101 other duties to perform, and lived at West Bromwich, he could organise no evening meetings here, and it is not to be wondered at that the struggle became harder and harder. The little band stuck well to the work for the first twelve or eighteen months, but the utter hopelessness of attracting any new recruits under these circumstances became more and more apparent. Most of the members who were not deeply attached began to fall away, and the care of the church was thrown upon a small handful, who are now sneered at for their courage in sticking to the ship, and spoken of as feeble, discontented, &c.

Before closing I would pay my tribute to Mr. Harrison's sterling hardworking character—in this, at least, I am in hearty concurrence with your correspondent. I blame not the man, but the circumstances, which I have said from the first were simply a courting of failure. I must express, in conclusion, the pain it gives me to write in this strain. I do it only from a stern sense of duty and to prevent a great injustice being done.

HERBERT E. PERRY.

Mowbray House,
Wolverhampton, Nov. 16.

[We regret that Mr. Perry's letter reached us too late for last week's issue.—
ED. INQ.]

MINISTER AND PEOPLE.

SIR,—The words of Dr. Klein, at Gee Cross, as reported in your columns last week, ought not to pass without grateful comment.

Most people were dimly aware that the primitive presbyter was partner; they knew for a certainty that, for Protestants, the usurping priest was no longer master; but here their historical consciousness ceases. They are blind to the history of their own times, and seem wholly unaware that some of them, at least, are usurpers of the first water.

The good souls will be surprised to hear that future historians will mark their period as that of the Great Reaction.

"The church," these will say, "seems to have degenerated into a club; the minister would appear to have been not far from the club lecturer; the boasted freedom of our ancestors—for, undoubtedly, they were such—was a despotism tempered, sometimes, by every courtesy."

Now, Sir, the condition of church government that could even suggest such statements cannot, when once recognised, fail to rouse men and women to the adjustment of the relations between congregation and minister. The courteous and polite among them will be hurt. They never allowed an organist to come brusquely in and declare, "We must have short sermons to-day; we've got music on." But, perhaps, the minister is hardened by constant exposure, and does not dwell on such details to hearing and sympathetic ears.

We are confronted by a serious state of affairs, and the community owes Dr. Klein a genuine gratitude for making public this cleavage in our church polity. One who is not concerned through any lively sense of favours or rights to come is free to express this gratitude. "If one member suffers, all the members will suffer with it." This, in church government, means that the cause decays.

The old oligarchies themselves have died or are dying off, because they caused and allowed congregations and ministers to suffer, and the remnant of the cause is too often of little more consistency than lodges in a name. This is the case of a triad. To-day, it is rather a dual concern, and if one, the minister, is held at arm's length, the other, the congregation, will suffer.

Here, at Chester, no minister had been introduced to the chapel vestry for a very long time, till two years ago, when he was invited, as by courteous hosts; but, naturally, he could not forget his position of honoured guest. This year it has been enacted that henceforth the minister is ex-officio member of the vestry. So now, if we die, it will be in double harness, pulling staunchly, and not providing the sorry spectacle of single harness with an outsider attached by a halter.

I commend this example of an ancient chapel to all congregations, old or new, who would pay tribute to their own good feeling and sense of justice and right. Then the future historian will note a sudden change again from the club to the church, from the lecturer to the minister, from despotism to freedom, and with this a growth of spirituality that for ever solved the age-long problem of a rational religion.

The minister should be master (leader) in ideals, partner in practicalities, servant in the spirit.

H. D. ROBERTS.

Matthew Henry's Chapel,
Chester, Nov. 16.

A PLEA FOR A MANUAL.

SIR,—Will Mr. Vizard let me say that I think he a little misses the point of the proposal? The plea was, not for three manuals, but one—a single book, which in course of time gather and twine together the affections and associations of the Church, of the School, and of the Home. A separate school manual would as little endear itself as a Latin Grammar, or any other lesson-book. The secret of the regard which Churchmen have for the

Prayer-Book, and of its singular power to bind together and reconcile in unity of spirit those who are widely separated in diversity of thought, is the fact that this one book has been in their hands from childhood upwards. "A threefold cord is not quickly broken."

E. P. BARROW.

[We have received a number of other letters on this subject, some of which we hope to publish next week.—ED. INQ.]

OBITUARY.

FREDERICK WALTERS OF CROYDON.

By the death of Mr. Walters the Free Christian Church of Croydon loses one of its founders and most earnest supporters. Few now remain of the seven who were united in 1870, in the seemingly hopeless project to found a liberal church in that very orthodox town. They were none of them rich men, but persuaded that the success of any such movement depended on their obtaining a minister of the highest rank, they arranged among themselves to guarantee a salary of not less than £300 a year, and secured the services of Mr. Suffield, who had then just come over from the Church of Rome. Under his care the church grew and flourished, but not without much service and sacrifice on the part of its supporters. Mr. Walters, while he gave liberally, worked cheerfully, and not only attended to the choir, but looked after such small but important details as the proper warming of the little iron structure in which they met for worship, often being in attendance late on Saturday night and early on Sunday morning, and if need were laying the fire and lighting the stove with his own hands. He was only one of several, men and women, who believed in their cause and their pastor, and supported both with their whole heart; and so the little humble gathering of worshippers in a hired room became in the course of a very few years an important and influential congregation. The story of our Croydon Church ought to be written before all of its founders have passed away, for it is one full of instruction for some whose zeal perhaps overruns their discretion, and for others still more whose discretion so damps the fire of their zeal that it is often the question whether it be alight at all. All praise to those seven brave Unitarians of Croydon, their monument is the present beautiful church which will long outlive their memory.

Mr. Walters was born in London in 1825. His father was in the silk trade, and a member of Mr. Aspland's congregation at Hackney. The son was for nearly fifty years a surgical instrument maker in the City. He was at one time a prominent supporter of Mr. Fox at South-place Chapel, and acted for a while as hon. secretary of that congregation.

In all the relations of life, as a man of business, at home, or in the religious circle, he won the esteem of all who knew him, and his life and conduct were a higher testimony than arguments could be, to the efficacy of the religion in which he lived and died. He was a hard worker at his own business and might have made good excuse for doing nothing for the public cause that his time and energies were fully taken up in his own concerns,

but he was a kindly and indulgent master, and generous almost to a fault of his purse and time.

He died on the 30th of October, after over two years of long and painful illness borne with wonderful patience and cheerfulness. His funeral service was conducted at the Croydon Chapel by the Rev. Charles Hargrove, and the body cremated at Woking in the presence of a few of his intimate friends.

His work here is done, the success of ours depends on our having men like him at Croydon and everywhere else to maintain and further it in the same spirit of faith and love.

CHARLES WILLIAM ROBBERDS.

THE Rev. Charles William Robberds, whose death in his eighty-sixth year we recorded last week, had been for nearly thirty years retired from the active ministry, and latterly his life had been clouded by a pathetic failure of powers; but there are still those at Oldham who remember with gratitude the services he rendered during his ministry of sixteen years, and many others to whom the news of his departure will recall the memory of an honoured name and a high tradition in the religious community to which he belonged.

Mr. Robberds was the eldest son of the Rev. John Gooch Robberds, who for forty-three years was minister of Cross-street Chapel, Manchester; he was born at Manchester in 1812 on Christmas Day, when his father had just completed his first year's ministry there. His mother was a daughter of the Rev. William Turner of Newcastle-on-Tyne. Educated for the ministry at Manchester College, York, where he was from 1829 to 1834, Mr. Robberds's first charge was at Mansfield, from which after six years of service he removed to Rivington. The following year, however, found him at Sidmouth, where he remained for ten years, 1843-53. In the latter year he accepted the pulpit of the Lord-street Chapel, Oldham, thus returning to his native province in the year before his venerable father's death, and into the neighbourhood also of his younger brother, the Rev. John Robberds, who from 1840 to 1866 was minister at the Ancient Chapel of Toxteth, Liverpool. It was during his ministry at Oldham that Mr. Robberds married Catherine, daughter of the Rev. Thomas Crompton Holland, who had been for thirty years minister at Loughborough.

During Mr. Robberds's ministry at Oldham several influential families became members of the congregation, and from comparative insignificance it rose to a position of influence and importance in the town and surrounding district. It is remembered of him and of his wife that they were peculiarly happy in their relations with young people. He was of a quiet, thoughtful and refined disposition, and was much beloved by those who knew him best, and respected by all. He continued his useful work until 1869, when, on account of the health of his wife, he retired to Bath, much to the regret of himself and his congregation. His last visit to Oldham was made in 1877, on the occasion of the opening of the new chapel. There are few remaining who remember him personally, but by those he is regarded with the deepest affection and reverence,

His death occurred at Brislington on Sunday, November 13, and he was interred at Lansdown Cemetery, Bath, on November 16 by the Rev. F. W. Stanley, who made a short but touching reference to his life.

GEORGE DICKMAN.

WE regret to record the death of Mr. George Dickman, Chairman of the Quex-road Unitarian Church, Kilburn, which took place at his residence, West Hampstead, on Tuesday morning, November 15.

Mr. Dickman was born at Augusta, Maine, U.S., in 1846. Delicate as a boy he was compelled to take long sea voyages for the benefit of his health, and consequently his early education was greatly interrupted, but by industry and travel he became a well-read and well-informed man. At nineteen years of age he went forth from his native land to make his own way in the world, and for seven years was employed in a successful business career in China and Japan; but at the end of that time he was obliged to return home for reasons of health.

In 1884 he was in England, where he married Miss Josephine Hoskins, the daughter of a New England Unitarian family then living in London, and in her found a true helpmeet in all his work. She is left to mourn his loss.

Some years ago he became connected with a great commercial undertaking—the Eastman Kodak Company—as English manager, and under his care it grew into a large and prosperous business.

Born an Episcopalian, by reading and reflection he became a convinced Unitarian, and soon after the formation of the Kilburn Unitarian Church he joined the congregation and was unanimously elected chairman in 1894. His business experience and prudent counsel were of the utmost value in helping our new movement over its initial difficulties, and his genial spirit endeared him to all who were brought into fellowship with him in our work. He also held the office of Treasurer of the Building Fund, and took a prominent part in all the business connected with the building of our hall and the permanent establishment of the congregation.

His remains were cremated at Woking on Friday the 18th inst., and will find their final resting-place in America, the land of his birth.

A memorial service was held in the Quex-road Unitarian Church on Saturday afternoon last. The church was beautifully decorated with the choicest flowers and plants, and a congregation of over 400 people met to pay a tribute of respect to the memory of their departed friend and fellow-worker. Among those present were representatives of all the establishments of the Kodak Company in London, and of the branches in Paris and Rochester, U.S. The company was represented by many of the directors; representatives were also present from the American Society and the Article Club, and a large contingent came in from the Harrow factory. There was besides a large attendance of the members of the congregation. The Rev. Dr. Herford read the lesson and offered up prayer, and the Rev. J. E. Stronge gave a short address, in the course of which he said that they had met that day under the shadow of a great

sorrow to pay their tribute of respect to the memory of one who had endeared himself to all by his genial and unselfish spirit. There they knew him on the religious side of his life, and of that side he could only speak from his own knowledge; but those who were associated with their departed friend in the affairs of the world bore testimony to his conscientiousness, his strong sense of duty, his love of justice, his sterling honesty and uprightness, his constant solicitude for the welfare of all those placed under his care, and his sympathy with the sufferings and sorrows of the employés in the great concern with which he was connected. While he had his feet firmly planted in the midst of the material facts and practical affairs of the world, his mind had not been wholly absorbed in those interests. There were in his nature deep religious feelings and lofty idealisms which were only known to friends of one mind and heart with him. He held strongly the eternal truths of religion for which that church stood, and was zealous for their propagation. He was a loyal American—even a patriotic American—but through the love and respect which his English fellow-worshippers felt for him he did much in the little circle of that congregation to help the cause of Anglo-American union, which the speaker believed would be a great power for good in the world.

The "Dead March" from *Saul*, impressively rendered by the organist of the church, during which the congregation remained standing, brought the service to a fitting close.

THE CHILDREN'S COLUMN.

YUSSOUF, an Arabian Chief, celebrated through all the land for the kindness of his heart, and called by those who knew him best "Yussouf the Good," had an only son whom he loved more than any words can tell. Father and son grew up together day by day inseparable companions, sharing each other's thoughts, and appearing to the outside world as elder and younger brother.

One day Yussouf's son had a quarrel with a neighbour—Ibrahim—who in the heat of the moment struck him a blow which proved fatal. Ibrahim fled, and the poor father, bereft of his greatest treasure, was overcome with sorrow.

Years passed on, and Yussouf's fame increased. His grief seemed to have made him, if possible, even kinder and tenderer than before. Every sufferer came to him for comfort; the poor, the unfortunate, even the evil-doers, found shelter in his tent. Strangers he hospitably entertained. Even the cattle came to know him as their friend.

While all men's lips proclaimed the goodness of his heart, he knew himself guilty of a sin which marred the beauty of his kindly life; for, although no one else knew it, Yussouf could never bring himself to forgive Ibrahim, the murderer of his son. No other enemy he had; with all the world beside he was at perfect peace; but this one was outcast from his love. He argued with himself: "I shall never more see him. If by chance I did, I would do him no harm. Yet I cannot but hate him until life's end." So thinking and feeling, a cloud came into his face, and men

wondered why this holiest of men, as they saw him, seemed at times so sad.

It was night by Yussouf's tent, and there, in the entrance, stood a man all travel-stained and worn. His face bore the look of fear, and his whole appearance suggested a hunted animal. The good Chief gave him welcome in the name of God; but before he entered the kindly shelter the wanderer told his story. He had committed a great crime and now was fleeing from justice. The men who sought him were not a day's march away. He was tired, without food, without money, almost without hope of life. Yussouf bade him not hesitate to enter, and tending carefully to all his wants, let the persecuted man sleep with him that night. Ere it was morning he woke him and led him to the door of the tent, "Here," he said, "is gold; here, also, is my swiftest horse; fly now for your life." But the stranger hesitated; he staggered as though about to fall; he bowed low, and there, in the faint light of approaching dawn, Yussouf saw him shaking with sobs almost too great for a man to bear. With one hand on his shoulder, and another clasped in his, the good Chief waited till the worst storm of grief was passed, and then listened, awestruck, as the stranger murmured: "I am Ibrahim, he who slew thy son." Their hands fell; the face of Yussouf changed from light to dark, from dark to light again—it was now he that staggered, that struggled with unwilling words. At last, after a moment that seemed an age, he clasped his penitent enemy in his arms and said: "Take thrice the gold, for with thee into the desert goes my one black thought. I forgive. God has avenged my first-born son. Praise be to Him. His ways are just."

This is one of those stories that we feel ought to be true—at any rate, let us take care that it might be true, if told of us in years to come.

Get some one to read you James Russell Lowell's poem "Yussouf," from which this is taken.

ARTHUR HARVIE.

DOUBTING CASTLE.

"THE most cowardly of all temptations is that of discouragement. When the enemy has made us lose courage for making progress in goodness, he has easy work with us, and soon pushes us into fresh evil." So says St. Francis de Sales, and his words might fitly stand as a heading for the Giant Despair episode in the "Pilgrim's Progress." We all know the story, and remember how the pilgrims were drawn away from the straight road and followed untrustworthy guides, until, becoming entangled in bye-paths, they fell into the clutches of the terrible giant, and were by him consigned to Doubting Castle. We shall all remember, too, the vivid realism of the account of their sojourn in those grim precincts, touched in as it is with that picturesque fulness of detail which delighted us in nursery days, and which still retains its power to teach and to charm. So desperate did their case become that it seemed as if their pilgrimage was to be abruptly terminated, and that by their own wish and deed; for Giant Despair never ceased urging them to "make away with themselves," and they were nearly persuaded to follow his advice. However, happy counsels prevailed, for when, in a moment of courageous resolution, it occurred to them to

review their position, they found that the door of their dungeon was fastened on the inside, and that the key was in their own possession. This being so there seemed nothing to prevent their issuing forth into the free air and sunshine, which they accordingly did, to their own joy and to the great relief of every reader.

But why revive this old story? Vivid and fascinating as it is, surely this is but a myth of a bygone age, and has for us merely a literary and academic interest. Would that it were so, but it is to be feared that these things are an allegory of what is even now taking place among us, and that Giant Despair still counts his victims in some of our meetings. The causes of discouragement are many and varied, and take their rise both from within and from without. They may include adverse circumstances, innate weakness, the sadness of the times, the active or passive opposition of others, the benumbing sense of inefficiency in service, the haunting fear of discrediting by our lives the sacred cause to which we are pledged; and finally, that which probably includes and sums up all, forgetfulness of that forgiving love which waits to reinstate and to restore. We allow ourselves to be taken prisoners and bound, and the days pass by in weary inaction, until by the goodness of God there comes a flash of insight born of memory and faith, by which we are brought to see that our chains are of our own forging, and that even when our case seemed most desperate we were really prisoners of hope. Indeed, discouragement is a contradiction in terms when once we realise that we serve a Captain who has never been conquered, and follow a Leader who cannot fail nor be discouraged. And so the key of Promise is made to turn in the lock, the door swings open, and we rise to the height of our calling, and once more trust ourselves to Him who came to preach deliverance to the captives.—*From an article in the November "British Friend," by Mary Anne Wallis.*

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Magic, Divination and Demonology. By T. W. Davies. 3s. 6d. (Clarke and Co.)

The Scowcroft Critics. By J. Ackworth. 3s. 6d. (Clarke and Co.)

Christopher Crayon's Recollections. By J. E. Ritchie. 3s. 6d. (Clarke and Co.)

The Bible Definition of Religion. By G. Matheson, D.D. 1s. (Clarke and Co.)

London 1837-1897. By G. L. Gomme, F.S.A. 2s. 6d. (Blackie and Son.)

Review of Reviews, Woman at Home, The Queen Christmas Number.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co., Ltd., Homœopathic Chemists, London."

The Inquirer.

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LONDON, NOVEMBER 26, 1898.

CHRIST THE RECONCILER.

IN the searching and stimulating Address delivered by Mrs. HUMPHRY WARD at Norwich, at the opening of the Octagon Chapel Bazaar, there was a concluding appeal, to which we should be glad to draw renewed attention.

The High Churchmen, Mrs. WARD pointed out, while sometimes the party of tyranny in the Church, have been at other times the party of popular religion, not through the strength of dogma or of ritual, but because they were at the same time the party of Christian reality.

"Through all drawbacks of ignorance and fanaticism the High Churchmen have, in fact, made rich and creative use of that compelling, overmastering, stimulating force which is to be got out of the life of CHRIST. It has been their great service to the nation that in a time of developing and discordant thought they found themselves compelled as the missionaries of the poor, like the Friars of old, to preach CHRIST, to live CHRIST, to make their Master real again among their streets and alleys—and this by the help of art, music, and imagination, aids on which they were the first to seize, and which all of us are now learning, or must learn, to use. Their intolerant theology, their critical ignorance, their encouragement of superstition will pass; the truly Christian element in their teaching is alive and holds the field." And among these High Church-

men to-day there are thinkers and scholars, who have not been indifferent to the progress of knowledge and the results of free investigation. While still affirming the old dogmas of the Incarnation and the Trinity it is in new forms, "at once revolutionary and conciliatory," and the greatest emphasis is laid on the ethical element in the life of CHRIST, to the neglect of the miraculous. Thus it seems that the thought of these younger men is moving towards a point of union with the thought of other religious teachers, of the party of free investigation, such as Dr. MARTINEAU, Dr. DRUMMOND, and the late CHARLES BEARD, and we must look forward to a new reconciliation of spiritual faith, effected once more by the life of CHRIST, "the living personality itself, recovered through history, set in a new philosophy, under the influence of the educating and Divine Spirit."

This is the appeal which comes to us, who may be said to belong to "the Party of Evidence," who in our Free Churches are pledged to follow truth alone, and to rest our religious life not on dogma, but on the present witness of the Spirit. Amid all the developments of Christian doctrine, the rise and the fall of elaborate speculations, there has remained the persuasive and quickening power of CHRIST himself. In him is the ideal of the spiritual life with God, and we have to do our part with the rest of Christendom to realise more completely, both in knowledge of the past and in the living present, all the fulness of the religion of JESUS.

A critic of Mrs. WARD's Address has implied that Unitarians have no part or lot in that great possession of the Christian world, and that the movement of liberal thought in the Church is not in any way towards Unitarianism, but towards "increased emphasis on the Incarnation." With the critic's notion of what Unitarianism is we have dealt in another column, but here we may say that the doctrine of Incarnation, in the sense of the personal, spiritual presence of God in man, is not unknown to Unitarians, or foreign to their own spiritual experience, and no assertion of an undiscerning critic can deprive them of what is at the heart of their profoundest conception of religious life. And while it is affirmed that the movement in the Church and in other bodies of Christian thinkers, counted orthodox, is towards a firmer hold on the doctrine of the Incarnation, there appears to us good reason for believing that the doctrine is now very widely held in a form so modified, and with such universal application to the destiny of the whole of humanity, that, if the terms are to be used, it would be more correctly described as Unitarian than as Trinitarian.

It has been the human CHRIST who has held sway over men's hearts, appealing always to the best in them, making them more humble,

more reverent, more trustful, purifying and uplifting the ideal of a true humanity, wakening the spirit of self-sacrifice, of fearless loyalty, of unselfish goodness and brotherly love, convicting of all meanness and baseness and every form of sin, and showing the open way of deliverance for all who in self-surrender learn to trust in the Eternal Love. There are those who say that he has done this because he himself is God, and that no one, who was not God, could have had such influence through all the centuries, and could remain so potent a spiritual force. But who are these theologians who dare to say what God can or cannot do through a faithful human soul? What we have to hold to are the facts of history, in the life of Jesus himself and of each succeeding generation of his disciples—facts to be interpreted by our own inward experience in the life with God. And what we find is, not that Jesus himself is God, but that God was with him in his life on earth, and through all the centuries has been no less with those who learnt of him, interpreting by the inward witness all the grace and truth of that supreme human life, using him as the deliverer of men into a holy freedom, and through him manifesting all the depth of spiritual meaning in that sonship, of which we also share the glorious inheritance.

The more completely we enter into the mind of CHRIST the deeper becomes our assurance that he is our best Teacher and Helper in the life with God,—not because he comes between us and God, the one Eternal Spirit, the Fountain of all life, the Enlightener and Sustainer of all living souls, the ever-present FATHER, but because he is the Friend our FATHER gives to us, that we may be led in the true way.

While, therefore, we watch with the deepest interest all movements of freer thought within the circle of the dominant theology, and must hope that the gracious influence of Jesus himself, in his pure humanity, will more and more prevail to make clear the true bearing of all spiritual facts in the one fellowship of living souls, from the first-born of many brethren to the humblest child in the household of God, the appeal comes to us with a new urgency that we should be more true to that spirit of our discipleship, to manifest its uplifting and redeeming power in the life both of inward communion and of faithful service in the world. Maintaining the truth of a theology not more involved than that which was sufficient for Jesus when he uttered the beatitudes, the parable of the prodigal, and the Lord's Prayer, we have to pray that our religion may prove not unworthy of its profession, and that we may learn to do our part more effectually in drawing all men together into the fellowship of CHRIST, which is the fellowship of true human brotherhood, sustained and perfected in the love of God our Father.

AUTUMNAL MEETINGS OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE Association held its autumnal gathering this year at Bolton, this being its first visit to that town. The meetings took place on Wednesday and Thursday this week. The weather was wintry and inclement, and a heavy fall of snow doubtless deterred many from attending, but the numbers present have been most praiseworthy and encouraging, and the proceedings hearty and helpful.

RELIGIOUS SERVICE.

On Wednesday afternoon service, conducted by the Rev. J. COLLINS ODGERS, B.A., was held in Bank-street Chapel, the Rev. H. ENFIELD DOWSON, B.A. being the preacher.

Taking as his text the words "Freely ye have received, freely give" (Matt. x. 28) the preacher said Unitarians sometimes fail to realise the great change which had come over their faith and conceptions during the latter half of this century. At the birth of the movement which had resulted in Unitarianism their fathers had agreed with their contemporaries in accepting a supernatural revelation which they found in the letter of Scripture. The Christian religion was viewed by both parties as the offspring of this revelation. Both believed that God had spoken specially to one special race of men; and their differences lay in the variety of the interpretations given to the unique oracle. He believed it was perfectly consistent with such a view of revelation to regard Christ either as God or as man. If the revelation was divine, it was on the face of it equally reasonable to maintain that God Himself came to earth to give it, or that He chose a special human instrument for His message. That was where their fathers stood, then. But now?—By an irresistible movement of thought they had been carried forward to a totally different position. They had now no belief that a special intervention had been made; there had been, they believed, no breaks in the uniform divine order; God had not come to the earth, for He had always been there. Modern Unitarians had been brought to think that no age, no country, no orb in the infinite space had been specially chosen as the scene of divine activity. God was truly to them "the same, yesterday, to-day, and for ever." All this practically set them in a different religious world from that of their fellow Christians who still held by the ancient theory of supernatural revelation. The practical results of this change were most important. The difference between them and Trinitarians was no longer a mere question of interpretation. They had given up the theory of the special character of Christianity as a divinely guaranteed system of truth. It was to them as "natural" a phenomenon as any other in the history of the religions of the world. It was part of the divine order; not the outcome of a special providence. This being so, it was evident that questions of "texts" had no longer the importance for them that once they had. The question of the Divine Messenger

lapsed when the idea of the Divine message was abandoned. And all the detailed doctrines which cling about the theory of the Godhead of Christ, such as the Atonement, followed that theory into the background. He knew that it was sometimes said that in surrendering these and similar views Unitarians had largely parted with religious faith, but was it true that faith was to be estimated by the amount of the doctrines, or length of the creed, professed? And, really, did it not require more faith to believe not upon external authority, but upon the reasoning and feeling of one's own mind and heart? If they were blessed who had believed though they had not seen, surely they also were blessed who believed in God not because of the record of some guaranteed oracle, but as the result of the soul's own communion with the Eternal Spirit. After all, that was the basis of the faith that was in Christ. And a faith like his, a faith such as they sought to share, was not to be put into creeds and formularies; but it effectually drew the child into living contact with the Eternal Father. And from such faith what vast beneficence streamed forth upon the world through Christ and those whom he had inspired and taught. If they, also, had a faith which would sustain them in like works of practical beneficence, if they cared not if it could be said of them also, that they saved others but could not save themselves, they would be true disciples and might thankfully leave their work to the blessing of the Giver of all good. Had Christ and the apostles only thought of their own good, their own stability and prosperity, where would the race have been now? It was to such self-forgetful missionary work that they were summoned; not to sectarian propaganda, not to the diffusion of controversial arguments on abstruse points; but to a work of diffusing religious faith—the religion of the pure heart, the loving spirit, the brave true soul. Mere sectarian strife should be nothing to us. All good men and women striving for the right and pure life were allies; everyone who would inspire human lives with hope and trust and moral purpose. Nothing was more lamentable than mutual antagonisms between religious people. If they were still compelled to worship in separate churches, it was not from lack of respect for others who felt helped by other modes of worship, but in the belief that each would be helped who sought God by that way which was most in accord with his mind and conscience. There are many of like spirit in the world, and for them—especially for those who were spiritually homeless—they should always keep wide open the doors of their churches. The Association for which their help was asked was true to the spirit which he had indicated. It seeks to make known the highest truth, to diffuse the most living faith, and to help churches everywhere to be homes of prayer and work for the good of humankind. He commended it heartily to their most liberal support.

A collection, amounting to £20, was taken on behalf of the funds of the Association.

Tea was subsequently served to a very large company in the Bank-street Schools, and an organ recital by Mr. W. Mullineux, Borough organist, was provided at the Albert Hall, where the evening's meeting was to follow.

PUBLIC MEETING.

Addresses by Dr. BROOKE HERFORD, LADY O'HAGAN, SIR JOHN T. BRUNNER, and others.

When Mr. W. H. HIGGIN, B.Sc., took the chair at the meeting he was faced by a very large audience, who joined with stirring effect in the opening hymn, "All people that on earth do dwell." The Chairman then spoke as follows:—Under the adverse climatic conditions which obtain at present, I think my first duty is to congratulate you that so many have had courage and enthusiasm enough to attend to-night. There is no doubt that large numbers of our friends have been prevented from coming, and that under more favourable circumstances this gathering would have created a "record" amongst us. You will be aware from the notices announcing this meeting that it is one called by the Unitarians of our town in connection with the annual autumn meeting of the B. and F.U. Association. I hope there are some here to-night who are not members of our congregations, but who are sufficiently interested in some of us individually, or our work as a body, to desire to learn more of our position. To these I may, perhaps, briefly explain what the B. and F.U. Association is, and its relation to our churches. These are quite independent, each settling all its affairs, whether of doctrine or of business, for itself, and uncontrolled by any outside body whatever. This is a system which is deeply engrained in our constitution, and one which the habits of our minds, trained in unfettered liberty, makes entirely suitable to our case. These independent churches, however, recognise each other, and band themselves together into local Associations for various objects, such as the foundation of new churches through missionary enterprise. Thus we, in Bolton, belong to the North and East Lancashire Association. The chief central body, common to the whole country, is the one whose annual meeting we are now holding. The B. and F.U.A. is not dependent on, nor does it represent, the Unitarian congregations; it is an entirely separate voluntary Association supported by its own body of subscribers, who may or may not be members of one of our congregations. The main objects it devotes itself to are the assistance and encouragement of old and weak, and also of newly-formed congregations, in the providing and maintaining of chapel buildings, and specially in assisting them to obtain efficient ministerial services, also to the printing and distribution of literature deemed useful in promoting our views. I feel sure that those who have studied the record of the work achieved year after year in these and other directions fully recognise the absolute necessity for such an agency, and only regret that greater means are not available to extend these operations. This Association has offices in London, and for convenience most of its meetings are held there, consequently the Executive is mainly composed of metropolitan members, but it draws support from all parts of the country, and of late years it has been customary to hold an autumnal meeting in the provinces, which seems a wise recognition of that general support. To-night, then, we have with us a small but distinguished delegation from the Central Executive to whom it is now my pleasing duty to express a warm welcome in the name of

the large body of local members, and of the congregations of the town and district. To those of us who take at all an active interest in what goes on in the Unitarian world, each of your names is familiar and held in high esteem. We feel greatly honoured by your visit, and trust that interest in the affairs of the society will be quickened thereby in our district. There is no doubt that, against many difficulties, the British and Foreign has consistently upheld and supported our cause, both at home and abroad, and that it never stood higher in our estimation. With an increasing membership and increased means, both of which we feel can be secured for it, we hope to see its powers for good work still further develop. If we try to realise the immense service rendered by providing a resting-place in the religious world for those whom modern thought and knowledge have deprived of their inherited dogmatic systems—a place where the religious instinct may find congenial expression and sympathy unchilled by dogmas repellant alike to the heart and the head—and in spite of widespread sceptical tendencies this instinct must be recognised as one of the strongest of our nature—if we consider this, I say, the work of the Association must appear worthy of the best we can achieve in its aid.

Dr. BROOKE HERFORD was the first speaker, and his topic was "Our Unitarian Message." He said he was fortunate that this autumnal meeting of the British and Foreign Unitarian Association was held there, among his old Lancashire friends. The times were changed since those days of forty-eight years ago, when he began his ministry not far away; but they had the same old message, though it had to be given with changed emphasis: the Fatherhood of God; the ascent of man; the larger hope; the reasonable Bible, and the human Christ. Their message had to be given now with changed emphasis, to be advanced less controversially and negatively; but yet they should mark this: when their fathers had to preach negatively they presented no list of dry and barren negations! A great wrong was often done to Priestley and Lindsey and our older leaders. It is said they came among the Churches of the old dissent and switched them off from their quiet religious life into a Unitarian controversy. Not so. The fact is, the orthodoxy of that time was effete Calvinism, and till that was stripped away nothing better could be built up. Our Presbyterian fathers were not stripping it away, they were merely disusing it, and sinking into a cold, dry moralism, and were steadily dying out, and Priestley came and stripped that obscuring Calvinism and orthodoxy away. That saved the old Presbyterianism—gave it a motive, an enthusiasm. His work was a turning men back to Christ; and latterly they had had a great testimony that they did get back to Christ, and did a service to the whole of modern religion. For Ian Maclaren's "Mind of the Master" gives Channing the first place among those who recovered "the Fatherhood" to modern Christianity. Ah! such men think now that is "the property of all Churches," and that Unitarians may give up their separate existence and message. To him the lesson read the other way; it bade them go forward more eagerly and con-

fidently with the doubled assurance that they were in the right path. They had to preach this old "simplicity of Christ"—Divine love and human helpfulness, the larger hope, the reasonable Bible, and the mind and life of Christ till all the Churches take up the same message. Already they heard voices curiously like their own proclaiming this faith and religion, and they could not cease their efforts to win all Christian men to share in it and spread it everywhere.

The Rev. W. G. TARRANT then spoke on "Our Part in the New Reformation." He drew attention to the admission of the President of the recent Church Congress, the Bishop of Ripon, that much "Judaistic, pagan, and scholastic thought is mingled with popular Christianity," and that "many accretions due to human weakness and race prejudice have been incorporated in our conceptions." In admitting so much the Bishop had furnished an ample justification for the existence and for the utmost efforts of such an Association as theirs, for its purpose was precisely to make men everywhere acquainted with the intrusive and not seldom injurious character of these foreign elements that were mingled with pure and undefiled Christian thought; and to lead men, as far as they could, towards that simpler Christianity to which the Bishop pointed as the faith of the Church of the future. It was most gratifying that a leader in the English Church should express such convictions, and that his words should be cordially applauded by that great meeting of the Church Congress; it was still more encouraging to every one who felt the necessity for a new Reformation in our age to know that the Bishop did not stand alone in his desire that men should return from elaborate dogma and creed to the "simplicity of Christ." But was it not clear that at present, and for possibly a long time, the efforts of men of liberal mind in the Church must be hampered by the legal restrictions of their liturgies and formularies? He believed many in the Church, as in other Christian bodies, were in practical agreement with Unitarians on the essentials of religion; but meanwhile from week to week the old phrases and rituals were used with all their old and obsolete implications. It was not for Unitarians to judge how long others might without blame go on saying one thing and thinking another; but he feared that unless some steps were soon taken to bring the ostensible teachings of the Church into closer harmony with the real convictions of educated and enlightened churchmen, there must grow up in the public mind more and more a feeling of aversion from religious culture and religious worship. In order to save men from so great a spiritual loss, the Association endeavoured to procure and diffuse not only the literature that exposed the faulty character of the ancient dogmas and traditions, but still more the literature that would help men to preserve the true life of religion, while they surrendered "weak and childish things." He hoped all Unitarians would renew their ardour in such work, and would spread the truth diligently, and so help a reformation which would become more important than that of the sixteenth century.

Lady O'HAGAN, speaking on "Sacerdotalism and Free Inquiry," said: When I accepted the invitation to come here this

evening my first impression was to say a few words on the Higher or Secondary Education question, with which we are now face to face, and which so urgently demands our attention. But it has been suggested to me that I should make a few remarks on "Sacerdotalism and Free Inquiry" as viewed more especially from our own point of view. I own I was startled by such a proposal, but on reflection it seemed to me the two subjects were not alien to each other, and might even with some advantage be blended in the short address I have to make. We hear much at present of Sacerdotalism and sacerdotal claims. Sacerdotalism, where it is indigenous to the soul, and of the very essence of a religious system, does not arouse us to antagonism, even when we are not opposed to the principle it represents. But when it shows itself grafted upon a stock specifically distinct from it, and is developed and promoted by ecclesiastical means at variance with English ideas of fair play, then our antagonism formulates itself in Gambetta's axiom, "Clericalism, that is the enemy." But the apostle says, "The wrath of man worketh not the righteousness of God," and we should try to enter into the views and feelings of other people, even when we are opposed to their conclusions. We must remember, too, Sacerdotalism as a theory is not entirely illogical. Given certain canons of belief and certain premises it appears the only true and logical solution of the religious problem. It is beside the point, therefore, to rave against Sacerdotalism. It is our joy as Unitarians to think that, though persecuted themselves, Unitarians have never persecuted anybody, and they are not likely now to join in any cry raised by one party of their former persecutors against another. I said, given a certain point of view, Sacerdotalism was logical. The wise and proper thing to do, therefore, is to deal exclusively with the principles upon which the sacerdotal theories and claims are resting. Our warfare should be not with individuals but with ideas, the only real power in the world. We must take the theories of God, of revelation, of Church constitution, and of scriptural inspiration, &c., and submit them to the tests of science, history and criticism. We must show that the system is weak and unsupported by any solid enduring foundation. It is precisely this weak foundation which former generations, probably helpless in the matter, accepted without inquiry, that makes the difficulty. Even now many people, fascinated by what is plausible, beautiful, or valuable in the system, accept the foundation with closed eyes. One thing is certain, the advancing tide of human knowledge in science, philosophy and history is not with them. The very effort of their theologians and teachers to make the world believe that their theories do not contradict modern science shows clearly enough the direction of the advancing tide. Education is the thing we all have in our minds at this moment as the only remedy for the ignorance, prejudice, and credulity which have always favoured the claims of systems resting on a sacerdotal theory. The proper training of the mental faculties, which is education rightly understood, alone creates the power of deduction from acquired facts; hence the formation of independent thought and a personal religion in the individual.

Not that the religious instinct is solely the outcome of intellectual research, but a true apprehension and application of religion to daily life must come from a judicial and enlightened interpretation of those workings of the spirit which have a supreme part in the life of man. It is the capture of the imagination in youth, and in minds untrained, that has sustained the power of Sacerdotalism, and the need for it in those who have acquired habits of irresponsibility and have been moulded upon notions they have been taught to consider as the sum total of God's truth. The real danger of Sacerdotalism does not lie so much in its assumption of power to guide the conscience into one form of religious thought, as in that it takes away from the individual the quality of self-reliance and all personal dependence on the guidance of the spiritual instinct which is inherent in man. Therefore to all men of understanding the training of the mind of the young must be a vital interest and an ever-increasing responsibility. The Sacerdotalists see that from their point of view, and we should see it no less clearly. To declaim against the evils of a sacerdotal system according to the method of Mr. Kensit will do no real good, but rather intensify the evil. For vituperative utterances, violence, and rowdiness may wound feeling, but can never serve the gentle spirit of the God of Love or help to propagate Truth and Light. To train and unfold the faculties of the child so as to render the youthful mind more fittingly receptive of the communications of the spirit, and more capable of understanding those aspirations which betoken the Divine element in man, this surely must be the ultimate aim of education. Hence the vital importance of that Higher Education which after the awakening of the faculties by elementary training should give a proper direction to the intelligence by means of rightly chosen subjects of study, and so equip the growing youth for his true position in life. Thus only can we safeguard him at the outset of his career against injurious personal influences or studies for which his mind is not matured, and which may prove a stumbling-block in his after life. We cannot fail to see in this Secondary or Higher Education the proper introduction to that Free Inquiry which has such attraction for the newly-awakened mind at the period of its expansion. I would point out here what I believe is the fundamental error concerning Free Inquiry, an error which is so constantly asserted by those who think they are doing God's work in opposing and stifling spiritual freedom—i.e., the erroneous notion that that form of freedom implies intellectual licence. To those reared in spiritual and intellectual bondage freedom of thought and of religious inquiry seems to be indistinguishable from licence in the mental and spiritual order, just as to those reared in slavery freedom of action is synonymous with lawlessness and licence in the social order. It takes time and training for men to understand freedom. Higher Education and Free Inquiry are inevitably linked in the present stage of the mental evolution of the mass of the people, and both impose upon all those who stand for freedom of thought a grave duty. There is no freedom in the degradation of either our mental or physical faculties. No one made apprehensive by early training of the great

fundamental laws of Nature in their order would be logically disposed to use his social freedom for purposes of self-injury, degradation, and destruction, neither would he be predisposed to use his intellectual freedom in order to relapse from light into darkness, when once he has been rightly set upon the upward path of intellectual inquiry. If this be true, as I believe it to be, we cannot fail to see the importance which attaches to Secondary Education. Hence I would urge upon all who grasp their duty and responsibility in the present condition of educational affairs in this country to use all their power to influence legislation in the direction of a Higher Education for the people; to see that that education is alike open to all, and safe from undue influences; to see that taxpayers are made to pay for real education, not denominational advancement. Then, and not till then, shall the necessary foundation for free inquiry be truly laid. The future belongs to those who are not afraid of that foundation, who are not afraid of light, and who show that they are not afraid by helping sincerely to banish darkness and to bring in the light.

Another hymn having been sung, Sir JOHN T. BRUNNER, M.P., addressed the meeting on "The Education Problem." He said he had always thought Unitarians were "a small and feeble folk," but such a meeting on such a night effectually dispelled any such thought. He often had to speak on the subject of the "Education Problem," but he seldom had an opportunity like that of addressing an assembly of people who were all lovers of spiritual and religious freedom. He would ask them if they were all doing their duty in the way of solving this Problem. He would not trouble them with statistics, but when they came to compare the so-called "Voluntary" schools with the truly "National" schools, it was clearly seen that the condition of education in the former was below that in the latter. The "Voluntary" schools were careful to teach the children of the poor in the tenets of the Church of England; he sometimes thought that these children were the only people who got that sort of instruction nowadays in its fulness and entirety. (Hear, hear.) He was sure the great public schools would not tolerate the kind of thing that went on in these elementary schools. The children in these schools were distinctly encouraged to leave school early; and it was the rule that where the Voluntary schools were strong in numbers there education was at its lowest ebb. He asked them to consider this subject; not from the point of view of money—which was simply wasted in giving a modicum of instruction which was speedily lost—but from the point of view of the national intellect, which he held to be the most valuable asset the nation possessed, ranking higher than armaments, trade, or manufacture. He believed that teachers were agreed that British intellect furnished the finest raw material in the world for the teacher to work upon; but the opportunity was largely wasted, and lives were stunted and dwarfed that ought to be of great service to the community. As leaders of opinion—and all Unitarians should be such leaders in their circles—they should express frankly, kindly, but firmly, the resolution that such waste must not go on. They found that in 8,000 parishes the schools were for the most

part left solely to the control of one man—the clergyman. He held that apart from any peculiar views in religion, it was bad for any man to have unchecked and irresponsible power; and he appealed to those who drew their faith from one whose relation to little children was the most beautiful in all literature to try and put an end to this irresponsible power with its attendant evils. He would especially warn his wealthy friends against giving donations to Church schools. By so doing they were helping to support a system which was injurious to the children, often oppressive to parents, and inimical to the highest welfare of the nation.

The Rev. W. COPELAND BOWIE next spoke on "Our Difficulties and Encouragements." He said that although that great meeting had met together and inspired them all with fresh animation, they knew very well that many of those present and others in different parts had to bear with isolation and exclusion. And in their work as supporters of religious worshipping societies and kindred institutions they had not only the ordinary difficulty to face, but some peculiar to themselves. But he was glad to say from his own experience in London and the country generally that many old barriers were giving way before a nobler spirit, and the Nonconformists had clearly recognised that if they would do really useful political work they must not exclude the Unitarians from a share of it. They not seldom had peculiar encouragements; letters from grateful recipients of their literature, students, ministers, local preachers and others; and it was a sign of the times that only last week he had as many as three letters from Church of England ministers asking how they might join the Unitarian body. He was sure that if they had a hundred vacant pulpits with good salaries attached—(laughter)—they could soon fill them by converts from other churches. He was glad to see so many young people present, and he trusted they would realise what a glorious possession was theirs in their common faith and principles. Each one might do something to help a struggling doubter to the true and ennobling thoughts of religion which he himself enjoyed, and he heartily besought them to go from that meeting resolved to do their part in this work.

Mr. DAVID MARTINEAU, as one of the oldest members of the Executive Committee, expressed his gratitude for the help and inspiration he had drawn from that and similar gatherings of their friends in the country. He would especially remind them that one work of the Association was to foster those small and isolated congregations which, though doomed to lose the more enterprising young members of their families by movement into the towns, were in that very fact nurseries of the town churches. They also desired to see everywhere strong local Associations, not simply that the work of the central body might be aided and guided, but that the churches in each district might be helped by the mutual intercourse which the local committee could secure for them.

Mr. OSWALD NETTLEFOLD (hon. treasurer) in a very effective little speech, drew attention to the finances of the Association. He said they had too many "eggs in one basket"—he referred to the large proportion of their income which came out of the pockets of comparatively few subscribers. He wished to see this

remedied by a continual increasing of smaller subscribers: and he especially looked to the rising generation as their mainstay rather than to the generation which had risen. They should not look to spasmodic efforts to raise their funds, but to a steadily sustained subscribers' list. As regards the great work they were doing, it seemed to him—to put it simply—that they did not want in any way to proselytise, but to help any one who inquired of them in religious matters to learn for himself, as they did, that God is love, and to join in His worship unhampered by dogma and unfettered by creed.

The Rev. C. J. STREET said that within the present generation the principle seemed to have been established that man was the result of a long evolutionary process from humbler forms of life. He had no word of contempt to speak for the lower and more elementary phases with which we were familiar: for life in itself was a wondrous mystery, and all manifestations of it were sacred. The results of evolution were sufficient testimony to the divinity of the origin and essence of life. It was said by some scientific theorists that man owed his erect position to the necessity of using weapons of offence and defence. If so, this was a primal need which he might some day outgrow, realising the mightier forces at his disposal in cultivating the arts of peace. By whatever process man had learnt to stand on his feet, the acquisition was clear gain. The world took on a new aspect for him, and infinite possibilities were opened out before him. In like manner man's religious nature had climbed up through fear and servility, through self-distrust and false shame, into dignified self-reliance and realisation of the natural worthiness of his being and its sacred relationship to the Divine Source and Centre of life. The doctrine of the Fall had long been a clog upon human progress and a blight upon the human spirit, but, thank God, it represented a decaying creed. The world was learning at last the glorious truth of the steady rise of man, and therein lay its eternal hope. Unitarianism had taught men to stand uprightly in more senses than one, to rejoice in the honourable pride and dignity of manhood and womanhood, and to offer the consecration of a noble character as the highest service we could pay to God. This attitude did not interfere with a proper feeling of humility, expressed in the consciousness at all times of greater claims upon the soul and in an understood dependence upon God for every potentiality of our nature. Jesus pre-eminently represented both the dignity and the humility proper to man as the child of God. His gospel of love rose high above the law. No whip of rule and punishment was held up to terrify, but instead there was an earnest insistence on personal appreciation of the true and the good on its own merits. The hope of the future lay in confidence in humanity. Take man's nature on the right side in the right spirit and the ultimate establishment of the kingdom of heaven in every heart was assured. The Unitarian gospel was one of freedom, happiness, and promise, enabling man to realise that he is God's child, and as such sealed for an eternal inheritance.

The concluding hymn was then sung, and the Benediction pronounced by Mr. Street; and the meeting then dispersed.

CONFERENCE: "THE SUPPORT OF WEAK CHURCHES."

On Thursday morning a Devotional Service was held in Unity Church, Dean-road, the opening portion being conducted by the Rev. J. J. WRIGHT, and an address being delivered by the Rev. H. M. LIVENES.

At the Conference, which followed, the chair was taken by Mr. FRANK TAYLOR, J.P., who spoke on the work and aims of the Association, and of the purpose of that meeting to bring the chief officials of the Executive into closer touch with the local Associations, to elicit the opinions of co-workers in the country, and to strengthen each other by mutual counsels and increased enthusiasm in the common cause. He drew attention to the large sum—£2,500 in 1897—which had been devoted by the B. and F.U.A. to the support of congregations, and providing missionary agents for different localities.

DR. BROOKE HERFORD'S PAPER.

The Rev. Dr. BROOKE HERFORD (President B. and F.U.A.) then read a paper on "The Support of Weak Churches." He said that subject was the one which the Committee found practically the most perplexing and difficult: hence, they desired to confer with local societies upon it. There were "weak churches" of different types—some weak because old and situated in dwindling villages; others because of unexpected difficulties in the life of congregations that were recently formed. They did not like to let anything go down; but he had learned in America that it was in some cases easier to begin a new thing than to try and keep up something with a discreditable past. One of the best helps for these weak churches lay in the plan of having a district missionary superintendent, especially if he is a discreet man, a good organiser, able to gather the lay-preaching forces together, to cheer those who were discouraged, and to give advice in times of difficulty. Secondly, neighbouring churches that were in good circumstances might give real help by acts of fellowship, visits by some of their members to the special gatherings of the weaker congregations, and in similar ways. Thirdly, women's work was a most valuable source of help. They had too much in the past regarded women's work as chiefly lying in charity and in raising money. They had long taken Dorcas for their example, and almost for their patron-saint, and had given themselves over to fairs, sales, and bazaars, which suggested some other not sufficiently appreciated scripture characters—the importunate widow and the daughters of the houseleech. (Laughter.) The Postal Mission had shown that women could do much more than this for the churches and for the faith. Their London friends engaged in the Postal Mission had taken up practical work in the Eastern counties and in Stepney in a way that was most admirable. But the main help for weak churches must always lie in self-effort towards self-support. They might at that point consider whether one cause of so many weak churches was not that there had been too great haste in beginning new churches in places where no business man would risk such a course? By all means let them sow the seed as widely as possible; let them utilise every opportunity of giving lectures, or even courses of services. But no plans for a settled church should be attempted till local interest itself

warranted the step, and till sufficient local support guaranteed a fair prospect of success. When such conditions existed he would help liberally; they should do the thing well and not niggardly; and it should be understood from the beginning that in a certain time the congregation would be expected to have reached independence. Cases of such a policy being successfully adopted were pointed out by Dr. Herford, who expressed the opinion that a period of twenty years, with a proportional diminution of outside help each year, should be enough for a church, in circumstances suitable for its being started at all, to reach self-support. He knew that the crucial time came when congregations begged to be exempt from the rule of a regularly diminished grant; yet he observed that while they would plead to be let off "this year," they were seldom unprepared for some special effort for a new instrument or class-room or something of the kind. The keynote of the whole subject lay in the feeling that the cause was worthy of their utmost efforts, and of their most cordial brotherly sympathy and co-operation. There is too much "church-selfishness" about, and they had to fight against it. If they did nothing for others their own life must dwindle. They must be more earnest, and more constant in their efforts, and even if no very great thing came of them, still be faithful in doing all the good within their power.

The discussion on the paper was opened by Mr. T. HOPE, of Chowbent, who expressed his assent to almost all that the President had suggested. Speaking as one long associated with the work of the N. and E. Lancs. Mission, he might say that the policy sketched by Dr. Herford was practically that which that Society's Committee had tried to pursue. Of course the title of the subject might be interpreted in different ways. If by supporting a weak church they were to be as permanent "under-bearers," he declined to fill that position. He would be a ladder, if they wished; or a scaffold-pole; or anything that assisted in the progress of the church to greater completeness and efficiency; but he would not be simply a "prop"—the idea was unprogressive. If, however, a church was weak on account of special circumstances which hindered the life within it from developing freely, if there was a true spirit in the members, upon which alone a real church could be founded, then it was a duty and a pleasure to help that church.

The Rev. R. T. HERFORD said he was distinctly of opinion that if a church really merited the name of "weak" it was not worthy to be helped. There was a spiritual weakness which could not be helped from without; the only remedy for it was to go out and help somebody else. He did not propose to support any such church in any way. There was, however, a material weakness, which lay rather in the externals of the Church than in itself; and if it were a living church, spiritually strong, if there were real life in it, they might profitably try to assist it. But in the absence of such life he could not recognise any circumstance in the outer condition of a congregation which would justify expenditure upon it. He would rather shut up a church than try to keep it open when it had no true spiritual force in it. Their society had been obliged to adopt that course, and they would act in a

similar way again, if unfortunately a similar case should present itself. They dare not go on wasting money and pains on churches that were no churches.

Mr. BRADSHAW thought new churches should grow out of Sunday-schools and that ministers ought not to engage in public work until they had exhausted all the church work expected of them. Attendance at Sunday services was the best test of a minister's efficiency.

The Rev. J. HARRISON thought they should go to large towns such as Blackburn, where there were sufficient people to build up a church.

Lady O'HAGAN advocated a central committee for the maintenance of a higher stipend for ministers. She held the recent charges against the British and Foreign Unitarian Association in the matter of ecclesiastical control to be groundless.

Mr. David Martineau, the Rev. C. Roper, the Rev. H. B. Smith, and Mr. R. Robinson also joined in the discussion, and Dr. Herford, replying, said that their work, to be successful, required the union of worldly wisdom and piety.

Lunch was afterwards served, Mr. William Haslam presiding, and the toasts of the Queen, the Association, and the four local Associations were duly honoured.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Bradford: Manchester.—In connection with the work of the Manchester District Association of Presbyterian and Unitarian Churches, the Bradford Natural History Society held their annual conversation on Saturday, Nov. 19, in the Public Hall. The chair was taken by the President, Mr. J. Henshall, who also provided a number of specimens of plant and animal life for exhibition. An excellent programme was provided, and an address was delivered by Mr. W. V. Burgess, of Chorlton, on "Economics in Plant Life," which was highly appreciated. The gathering was successful throughout, and was very encouraging to the minister and friends who have charge of the work at Bradford.

Capel-y-Bryn.—Mr. D. J. Davies, who is a member of our congregation, and when at home does excellent work in connection with the Sunday-school, has passed the recent B.A. examination of the London University. While at University College of Wales, Aberystwith, where he studied during the last three years, he did valuable Unitarian missionary work amongst his fellow-students, and rendered good services to Dr. Griffiths and the Rev. George St. Clair in organising meetings under the auspices of the B. and F.U.A.

Dover.—On Tuesday evening the first social meeting of our Guild was held at the Central Hotel. The programme was arranged by Mr. Alfred Iggesden, who, assisted by Miss Bertha Iggesden, gave some very entertaining illustrations of natural magic. Songs and music were also contributed by other members of the Guild.

Dundee.—Last Sunday anniversary services were held in the Unitarian Christian Church, the Rev. H. Williamson being the preacher. In the afternoon a special children's service was held, in which an orchestra, formed by the young people of the congregation took part.

Frenchay.—The annual general meeting of the Frenchay congregation was held on Tuesday week. There was a good attendance of members, presided over by Mr. Walter Norgrove, who congratulated the members upon the recent appointment of a settled minister. The business included the presentation of the treasurer's audited accounts for the past year, showing a balance in hand, also the adoption of new rules. Votes of thanks to the officers brought a very satisfactory meeting to a close.

Hinckley.—On the 10th and 12th insts. a very successful sale of work and American fair was held in the schoolroom, resulting in a gain of more than £50 towards the debt remaining on the enlargement of the schoolroom, which will now be paid off. Praise is due to Mrs. W. G. Price and the ladies of the congregation for their zealous efforts, and it is

a matter of no small gratification to the congregation to be able to free their schoolroom from debt. On Wednesday last the annual meeting of the congregation was held when the secretary's and treasurer's reports were submitted and matters connected with the well-being of the congregation discussed. Though not able to announce an accession of numbers the services are well maintained, the congregation remaining loyally united under their minister, the Rev. W. G. Price, who was accorded a most unanimous and heartfelt vote of thanks for his services during the past year. Thanks were also given to the committee and officers, to Miss Nora Atkins (organist), and to the choir.

Ilminster: (Appointment).—The Rev. Edward Parry, B.A., recently of Todmorden, has accepted the pulpit of the East-street Chapel, in succession to the Rev. A. M. Holden, and will enter on his ministry early in December.

London: Forest Gate.—Mr. and Mrs. Perris were "at home" to the members of the congregation, including a few recent recruits, on Friday evening, the 18th inst. Conversation, and occupation with books, engravings, &c., were diversified by musical sketches and songs with a couple of literary recitals. It was felt that re-unions of this sort were desirable, and, in all probability, they will be periodically held; but also, a fortnightly lecture, leading on to regular courses of study, was deemed necessary, and this will be commenced on Dec. 1, when Mr. Perris will give a preparatory sketch of "Nineteenth Century Fiction."

London: Little Portland-street Chapel.—The meeting of the Congregational Society on Wednesday last was for "conference" on Mr. Sunderland's tract "The Larger Meaning of Unitarianism," which had first been read by members individually. It was agreed by all that the pamphlet is a most valuable one; and it was felt that, if all the members of our churches would read it, there would be a new awakening of enthusiasm amongst us. So comprehensive and sublime are the ideas which Mr. Sunderland groups in a quite natural way under the word Unitarianism, that the serviceableness of the name as a banner was unanimously acknowledged. And though historically it is associated with particular forms of theological belief, of which many now appear narrow, yet it allows of indefinite expansion without breach of historical continuity. Speaker after speaker insisted that the great need of our churches is to expand in the directions indicated by Mr. Sunderland, and to let the world know that we stand for the unities which he describes.

London: Plumstead.—An interesting ceremony took place at the Plumstead Unitarian Church last Saturday, Nov. 19, in the marriage of two young people, members of the church since its commencement—namely, Mr. L. Burrows and Miss Emily Gardner. The interest is increased by the fact that it is the first wedding in the new hall, and consequently the first wedding in a Unitarian place of worship in the neighbourhood of Woolwich. The minister, the Rev. L. Jenkins Jones, officiated, and every seat in the hall was occupied by those who had come together to witness the ceremony.

Manchester: Upper Brook-street.—The second monthly popular service held last Sunday was well attended, and Mr. Pease delivered an important address on "The Municipalisation of the Drink Traffic." The Rev. C. Hargrove, M.A., is kindly preaching for us on Sunday evening next, and also lecturing on the following evening. (For particulars, see Advt.)

Mansfield.—The annual conversation of the Old Meeting Social Union, held in the schoolroom on Wednesday, Nov. 16, drew together an exceptionally large assemblage of members and friends. A feature of the evening was the presence of the newly-elected Mayor of Mansfield (Mr. W. F. Sanders), who is a prominent member of the local Congregational Church. Replying to some words of welcome from the President and Mr. Alderman Birks (ex-Mayor), his Worship expressed the pleasure it gave him to be present, and to reciprocate the friendship he had always received from the members of the Old Meeting. He congratulated them on the success of their Social Union. Such a society must be a considerable strength to their congregational life, and was also a force for good in the life of the town at large. On Sunday last (Nov. 20) the annual choir services were held. There was a large congregation at night. The Rev. H. S. Perris, M.A., preached on "Religion and Music." The choir rendered Spohr's anthem, "As pants the hart," at each service; and sacred solos were sung by Miss Mary Vallance and Mr. Arthur C. Vallance. The services were much enjoyed.

Rotherham.—On Thursday week the Rev. C. Hargrove lectured to the Literary and Social Union at the Church of Our Father, on Mrs. Humphry Ward's "Helbeck of Bannisdale," the Rev. W. Stephens in the chair.

Scarborough.—The annual trustees' meeting was held last Saturday, when the alterations in the church buildings were inspected and approved of. The total cost of the improvements has been defrayed. An "open evening" has been arranged for elder scholars and their friends who meet in the schoolroom once a week for social purposes. The Rev. C. Hargrove, M.A., lectured on Tuesday for the Literary and Musical Society upon "Helbeck of Bannisdale." There was a very good audience, including many from other churches in the town, who thoroughly appreciated the fine treatment of the subject. Our church, together with the other religious bodies, has been invited by the Society of Friends to co-operate with them in organising a course of lectures for Sunday-school teachers and others on "The Prophets of the Eighth Century, B.C." It is hoped this movement may develop further on the lines of modern Biblical study.

Sheffield.—On Sunday last the Rev. Stopford A. Brooke preached in Upper Chapel, on the true office of priesthood and sacrifice in the world, taking for his text Revelation i. 6. A writer in the *Sheffield and Rotherham Independent*, which gives a full report of the sermon, says of Mr. Brooke:—"As a critic the world values his refinement, penetration, and golden gift of phrase. But in the minds of others he occupies a place apart among the famous preachers of the day. In his personality there is a force and beauty which exercises a peculiar charm. In his sermon yesterday there were no rhetorical rockets; nothing of the set eloquence which makes for popularity. Large and noble thoughts were expressed in homespun Saxon; indeed, the preacher's pulpit style is as free from Latinisms as his critical prose. The breadth and loftiness of the sermon's teaching were memorable."

Welsh Services.—There was a good attendance at the Welsh Service at Essex Hall last Sunday evening, when the Rev. T. J. Jenkins, of Gellionen, officiated, and preached a powerful and practical sermon based on John vii. 17. A collection towards the B. & F.U.A. was made.

OUR CALENDAR.

SUNDAY, NOVEMBER 27.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. F. ALLEN.
Brixton, Unitarian Christian Church, Effra-road 11 A.M., Rev. HAROLD RYLETT, and 7 P.M., Rev. R. C. DENDY.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M., Rev. J. PAGE HOPFS, and 7 P.M., Rev. A. J. MARCHANT.
Ealing, Prince's Hall, 7 P.M., Rev. F. H. JONES, B.A., "The Unknown God."
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.
Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M., Rev. H. WOODS PERRIS, and 6.30 P.M., Rev. DR. MUMMERY.
Highgate Hill, Unitarian Christian Church, 11 A.M., Rev. R. SPEARS, and 7 P.M., Rev. V. D. DAVIS, B.A.
Fulham Town Hall, Walham Green, 7 P.M., Rev. A. FARQUHARSON, "The Light of the World."
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. B. C. CONSTABLE (of Stockport).
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M., Rev. A. FARQUHARSON, "All Things work together for Good," and 7 P.M., Rev. T. E. M. EDWARDS.
Kilburn, Quex-road, 11 A.M., Rev. J. E. STRONGE, and 7 P.M., Rev. J. PAGE HOPFS.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A. Morning, "Helbeck of Bannisdale."
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M.

Plumstead Unitarian Church, Plumstead Common-road, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
 Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
 Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. L. TAVENER. Popular Lecture at 8.30. "W. E. Gladstone."
 Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
 Wood Green, Unity Hall, 11 A.M., Rev. Dr. MUMMERY, and 7 P.M., Rev. H. WOODS FERRIS.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
 BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.
 BLACKPOOL, Bank-street, North Shore 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
 BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
 BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
 BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
 BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
 CANTERBURY, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.
 DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.
 DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
 EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. W. BIRKS.
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
 HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. T. W. FRECKELTON.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
 LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Stage of Unitarian Church Life, 1774."
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
 MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. G. R. BURDEN.
 OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. G. R. BURDEN.
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Mr. J. W. A. CHUBB.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
 STEINWAY HALL, PORTMAN-SQUARE,
 S.W.—Nov. 27th, at 11.15, Dr. WASHINGTON SULLIVAN, "Do We Survive Death?—II. From the Point of View of Physical Science."

THE REV. C. HARGROVE, M.A.,
 WILL PREACH IN
UPPER BROOK-ST. FREE CHURCH,
 SUNDAY, Nov. 27th, at 6.30,

and LECTURE on MONDAY, Nov. 28th, at 8 o'clock, on "Beginnings of Nineteenth Century Poetry."

All seats free at Service and Lecture. Collections.

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BIRTHS.

KING—On Nov. 19th, at Scrabo Isles, Newtownards, the wife of the Rev. R. Maxwell King, of a son.

DEATHS.

FERMOR—On Nov. 20th, at Waveney House, Maidstone, Emily Elizabeth (née Bryant), widow of the late Isaac Fermor, aged 72.

NOTT—On the 16th November, at Wavertree, Liverpool, Maria Brooke, widow of the late John Nott, of Liverpool.

OSBORNE—On November 17th, at his residence, 49, Ashley-road, Bristol, Thomas Frames Osborne, aged 75 years.

SMITH—On Nov. 22nd, at South Bank, Royston, Herts, the Rev. J. Frederick Smith, late of Clifton, Bristol, aged 59 years.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

UNITY CHURCH, ISLINGTON.

A LECTURE in connection with the Literary Society of the above Church will be given on THURSDAY, December 1st, by the Rev. JOHN PAGE HOPPS, on "Four Life Studies from Shakespeare—King Lear's Fool, The Power of Love, Human Life seen through Ophelia's Eyes, What is a Man?"

Chair to be taken at 8. Friends are invited.

LONDON DISTRICT UNITARIAN SOCIETY.

The AUTUMN MEETING of the Subscribers and Friends of the Society will be held on WEDNESDAY, Nov. 30, at ESSEX HALL.

The Chair will be taken by the President, S. S. TAYLER, Esq., supported by the following:—Rev. Brooke Herford, D.D., Rev. Dr. Mummery, Rev. Alex. Farquharson, Rev. Harold Rylett, W. Blake Odgers, Esq., LL.D., David Martineau, Esq., and others.

All members and friends of our London Churches are cordially invited.

Tea and coffee at 7. Music.

RICHMOND FREE CHURCH.

The Committee gratefully acknowledge the following amounts towards our debt of £605.

	£	s.	d.
Previously acknowledged	...	247	14 2½
Sir John Brunner, Bart....	...	50	0 0
Henry Rayner, Esq., M.D. ....	...	1	1 0
Richard Worsley, Esq. ....	...	2	0 0
Ion Pritchard, Esq. ....	...	1	0 0
Miss Marion Pritchard ....	...	1	1 0
John Troup, Esq. ....	...	2	2 0
Dennis B. Squires, Esq....	...	1	6 0
William Thornely, Esq. ....	...	5	0 0
A Friend ...	...	1	1 0
W. H. Walker, Esq. ....	...	2	2 0
Miss M. C. Martineau ....	...	2	2 0
Mrs. C. W. Jones ....	...	5	0 0

Total £321 9 2½

Still needed £283 11 0

WALTER E. EVANS, Hon. Sec.

BROOKFIELD CHURCH, GORTON.

The Rev. STOPFORD A. BROOKE, M.A., LL.D., will preach in the above Church on SUNDAY MORNING, December 4th, at 10.45 A.M.

Evening Service at 6.30 P.M., conducted by the Rev. GEORGE EVANS, M.A.

Collections at both Services in aid of the British and Foreign Unitarian Association.

Special tram leaves Manchester (Royal Exchange) at 10 A.M.

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